

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 15.

CARLISLE, MAY 2, 1823.

Vol. I.

OBITUARY OF MRS. SUSAN POOR,
*Wife of the Rev. Daniel Poor, one of
the American Missionaries in Cey-
lon, who died at Tillipally, May 7,
1821.*

Concluded from page 213.

About four o'clock (Tuesday) her pulse nearly ceased to beat, and we were again alarmed. A few hours after, being a little revived, she expressed some surprise on finding herself here on earth, with a prospect of continuing even another day. She referred to the parting embrace she gave us the preceding evening, and observed, 'I thought life would go out before I could take leave of all.'

At morning prayers, we sung the hymn founded on the words of Simeon, *Now lettest thou thy servant depart, &c.* She joined in singing a part of several verses. As I sat by her bed side, and was not careful to suppress the rising tear, she gave me a look of surprise, and said, 'But will you faint now? Having witnessed how bountifully the Lord has dealt with me, and having yourself experienced such a special support!' She continued better through the day, and we began to indulge hopes of her recovery. 'I think,' she observed to me, 'the Lord continues my life a little, that I may arrange some affairs which will contribute to your comfort.' At another time, referring to the same subject, 'Hezekiah had fifteen years added to his life, that he might settle the affairs of his kingdom. Perhaps fifteen days will be added to my life, that I may settle my small affairs.' She continued quiet through the night, and the physicians were active in the use of means, with increasing hopes of her restoration.

On Wednesday morning she requested us to read the 116th Psalm,

as being expressive of her feelings in view of God's dealings with her. 'I can say,' said she, 'that in reference to my sufferings on Sabbath eve, and at some other seasons, the pains of hell got hold upon me; but the Lord was very gracious to my soul.' As she appeared to be better, most of the brethren and sisters left us. At one o'clock, it being our stated season for prayer, she requested us to read some of the predictions relative to the rising glory of the church; saying that her thoughts had been much turned to that subject. We read the 60th chapter of Isaiah, in which she appeared to be deeply interested.

On Thursday morning, her mind was again turned, with deep interest, to the promises relative to the church. We read, at her request, the 52d chapter of Isaiah, and sung the 23 Psalm, L. M. But little alteration appeared in her case during the day. At night she was very restless, and most part of the time exercised with acute pain.

Friday morning I was waked from sleep by her singing. Perceiving something peculiar in her voice and manner, I rose up hastily, and was deeply affected on learning that her singing was the effect of delirium. About nine o'clock she was relieved from her distress, and was in a most joyful state of mind. The very name of Jesus was truly transporting to her soul. He was, indeed, in her view, *the Chief among ten thousand, and altogether lovely.* She requested me to read some hymns to her, and directed me to those beginning with the following lines, and some others.

God, my Redeemer lives.
Father, I long, I faint to see.
He lives, the great Redeemer lives.
My God, my life, my love.
My God, my portion, and my all.

Afterwards she fell into a drowsy state, and thus continued through the day.

On Saturday morning she had some alarming symptoms. But as she was free from pain, & had a little strength she set about settling some small affairs, agreeably to the directions she gave when she thought herself departing. During her sickness, a silver urn, designed for a sacramental vessel, was brought home in an unfinished state. She called for that, and gave particular directions how she would have it finished. 'I have often thought,' said she, 'that if we could furnish our own tables as we do, it is wrong that the table of the Lord should appear so mean. I wished to have it furnished in a manner suitable for the king. I hope he will not dispise my offering.' She expressed a wish to attend to several other matters, but her want of strength would not permit.

In the afternoon, she said, 'to-morrow will be the Sabbath; you must now leave me, and prepare to meet the people. See that you provide for them things new and old.' During the night she was in some respects more unwell. Toward morning she had some peculiarly elevated views of divine things. It was a source of uneasiness to her, that she could not keep herself fully awake, to enjoy these heavenly views, which, without any effort on her part, appeared to break in upon her soul. She spoke with much animation of its being a joyful Sabbath—that it very aptly represented that everlasting Sabbath of rest, which she expected to enjoy in the New Jerusalem. Her mind was much directed to the state of the mission, and to the peculiar duties of the brethren and sisters as missionaries. 'Though I feel myself,' said she, 'to be a weak woman, I have strong desires to speak freely with the brethren on the importance of diligence & fidelity

in the service of Christ among the heathen. I can now lay aside every feeling of restraint, and say all that is in my heart.'

She spoke freely with those who were present, and expressed a wish to see others, who were absent. The substance of her conversation was to point out in what manner she thought the different talents of individuals might be improved to the best advantage to the mission, and in what respect she thought we were in danger of not doing all that might be done.

As our arrangements had been unexpectedly made for brother Spaulding to preach in the church, I thought to spend the day with Mrs. Poor. But after the conversation to which I have referred, 'I think,' said she, 'that no one who has a heart and tongue to speak for Christ, should be idle on the Sabbath, and I cannot consent to your remaining at home with me.' Perceiving how she felt on the subject, I went out and preached from house to house. On my return, between twelve and one o'clock, she inquired with much earnestness, 'Have you preached the word in faith? You can have no success without faith.' She made similar observations to brother Spaulding when he came from the church. She then told me how great her joys had been;—that she never had such a Sabbath before. 'I can say with brother Warren, I have had as great joys as this weak frame could endure. I can now understand what Brainerd means by his strong expressions of devotion to God in all circumstances, whether in life or death.' She several times spoke of two bright views, which she had in the forenoon, and which she wished to relate.

As brother Richards was about to take leave of us, some unfavorable symptoms appeared in Mrs. P's case. It was soon evident that our fears were well founded. Such was the nature of the case, that we were o-

bliged to consider her present symptoms a sure prelude to a speedy departure. On being told that she could expect to continue but a few hours, it was evident the information afforded her much pleasure. She appeared to gird on anew the *armor of God*, and to put herself in a waiting posture for the coming of her Lord. At intervals she conversed with freedom. In her observations she manifested a great degree of tenderness and affection for those around her. When speaking with me of the many worldly cares in which I might be involved after her decease, she quieted herself by saying, 'But I think you will not be called to leave the preaching of the Gospel to serve tables. The Lord will, I trust, raise up some *deacon* to relieve you.' The success of the Gospel among the heathen was a subject which continued to engage her attention with much interest. She several times observed, that as she had something further to say, which might affect our mission, she hoped to continue another day. She expressed a wish to see the brethren and sisters once more, especially some of those who had not been able to be with her during her sickness. Her whole appearance was very different from what it had been before on such occasions.

About nine o'clock the brethren, Scudder and Winslow, came. Between one and two o'clock on Monday morning, after Mrs. Poor had slept a short time, we made several unsuccessful attempts to arouse her. From her manner of breathing, we thought she must soon sleep the sleep of death. After we succeeded in awaking her, she appeared to have something of great importance to communicate to us. She spoke, as nearly as can be recollected, in the following manner: 'Brother Richards, you have been very near the eternal world; but not so near as I have. I know

things which none of you know. I do think I shall not depart till I have been permitted to relate what I have seen. Mr. Tennent was permitted to do this. The apostle Paul also; whether in the body or out, I know not.' It appeared, from some of her remarks at this time, that her mind was in a wandering state. When, however, she was by any means diverted from this subject, she would immediately return to it again with interest. After speaking for some time, she observed with much emphasis—'but I must go on to relate:—and first, there is an immortal state!' She repeated this several times; but appearing to find it extremely difficult to confine her thoughts to any subject, she soon fell asleep.

A few hours after this she was more wakeful, more restless in body, and less in possession of her reason. She had, however, several short seasons of quietude, in which she expressed her confidence in Christ, and requested to join with us in prayer.

As we stood watching her symptoms, 'a steward,' said she, 'should be just in small matters, as well as in those of more importance.' She then called for some cloth which had been recently purchased, and told what part she had charged to the boarding school, and what to the family. She also made a present of cloth to a native female servant, who had faithfully attended her in her sickness.

As she lay quietly upon her bed, she suddenly exclaimed, 'The tempter is here! I feel that he is here!' I told her we would unite in prayer, and that he would flee at the name of Jesus.

While we were engaged in prayer, she broke out with a triumphant tone of voice, 'Glory be to God the Father,—to God—the Father,—to God the Holy Ghost!' She then lay quiet. We soon found that she was unable to

Speak or to hear what we said to her. She breathed shorter and shorter, and in the course of fifteen minutes quietly fell asleep in Jesus. This event took place on the 7th of May, a few minutes before seven o'clock, A. M.

At six o'clock in the evening we interred her remains in a spot of ground near the church. The missionaries in the district, who had assembled at Batticotta to observe the monthly prayer meeting, were present at the funeral. On the following Monday evening, brother Chater preached an occasional sermon at Jaffna, in the Wesleyan Chapel, from Psalm cxvi. 15. *Precious in the sight of the Lord is the death of his saints.*

[Mr. Poor here details some of his reflections after this bereavement. He states, that he was so powerfully affected with a sense of God's merciful dealings towards his partner, he was rather inclined to praise than mourn. He requests christians to pray, that he may be prompted to attend to the voice this providence seems to utter—and that it may be the means of the conversion of the heathen. We cannot but give his concluding remarks:]

Mrs. Poor, after a short season of faintness and distress, addressed me with much solemnity, and said, 'Be sure that you warn my children my friends, and others, not to put off the preparation for death till sickness comes. Even if they make it their great business while in health, to prepare for heaven, it will be quite enough in this hour to contend with the pains of death, and to summon the evidences, that their title to everlasting rest is secure and valid.' I too would add, by way of contrast to what I witnessed, how inexpressibly great must be the misery of him, who in his last sickness, for the first time alarm-

ed, seriously thinks of escaping from the bondage of Satan, and of seeking that Saviour, who till then had been disregarded and despised. O my soul, come not thou into such secrets.

THE CONTRAST, OR, THE RIGHTEOUS AND UNGODLY DELINEATED.

"Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor setteth in the seat of the scornful: But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither; and whatsoever he doeth shall prosper.

"The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

"For the Lord knoweth the way of the righteous: But the way of the ungodly shall perish."—Psalm i.

In this psalm, the contrasted characters of the righteous and the ungodly are intelligently delineated. The former is illustrated by the similitude of verdure and fruitfulness. The latter, under the symbol of unprofitable chaff, is exhibited as possessing neither bloom nor stability.

I. The righteous man, or Christian, is represented as averse to sin, and attached to holiness. He is *blessed* of the Lord; for he "*walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*" Neither the conversation, pursuits, nor honors of the ungodly are to him sources of joy or interest. He has sweeter communion, hallowed employments, sacred pleasures, and he aspires to superior honors. "*His delight is in the law of the Lord; and in his law doth he meditate day and night.*" His understanding is enlightened, and his judgment, taste, and volitions are under the influence of divine grace. He perceives beauty and harmony in the

lively oracles of God. He finds such excellency in God's word as to engage his devout attention. Whilst he is taught his natural poverty and ignorance, he discovers that the word of God is able to supply all his wants. He has proved the insufficiency of other sources. They do not present to him what is adapted to satisfy immortal desires. But the word of God opens to his view treasures of wisdom; and it points him to an immortality of rational employments and celestial bliss. It assures him "that godliness is profitable unto all things, having promises of the life that now is, and of that which is to come." Does the world frown?—Through the medium of God's word, a ray of heavenly hope enkindles joy in his soul. Is he the child of adversity?—In his trials he discerns his Father's hand, and with filial love, returns from his wanderings, and realizes the protection of a Father's arm. Is he prosperous in the world?—The benefits of which he is the recipient he considers as covenanted in Christ. He compares his present possessions with the promised inheritance; and whilst the favors of Heaven excite his gratitude, he contemplates the superior value of incorruptible riches. He reflects that earth is not his permanent rest, and regards the import of the solemn injunction, "Occupy till I come." Is he the object of Satan's malice?—He finds that the word of God is a weapon of divine temper, and is powerful; nor does he fear, in the cause of Christ, with the sword of the Spirit, and invested with the armor of God, to advance even to the ground which the enemy has invaded, and instrumentally rescue captive souls from the dominion of the prince of darkness. The word of God animates the christian warrior by the assurance of the immediate presence and favor of the captain of his salvation, in the person of the Beloved of his soul.

Jesus speaks peace to his mind, and sweet serenity prevades his bosom. The word of God is to the christian a perpetually flowing fountain of sacred delight, to which he continually resorts for refreshment. It furnishes him with acceptable words for the breath of devotion to waft to heaven.

The righteous man is compared to a luxuriantly prolific tree: "*He shall be like a tree planted by the rivers of water.*" "There is a river the streams whereof shall make glad the city of God." That river is the precious word of God. The christian, to whom the law of God is delight, and who continually meditates therein, will undoubtedly flourish. "*He bringeth forth fruit in his season.*" The Sacred Scriptures testify of Christ; and he who will search the Scriptures with meekness and docility, must become 'wise unto salvation.' He will 'grow in grace and in the knowledge of Jesus Christ, whom to know is life eternal.' He will bring forth fruit unto holiness. His practice will comport with his profession.

"*His leaf also shall not wither.*" His conversation and conduct will evidently flow from the grace of God in his heart. God's law will be the rule of his life. He will endeavor to honor the cause of Christ by holiness of life; and will strive to 'have his conversation as becometh the Gospel of Christ.' A sweet savor will characterize his intercourse with men. His words will be well chosen, and his sentiments such as are expressively symbolized by the fadeless leaves of an ever blooming tree. For 'the words of the pure are pleasant,' and 'the words of wise men are gracious.'

The same symbol—a prolific and ever-verdant tree, whose leaves are salutary—exhibits the Lord Jesus Christ, in the New Jerusalem, as the source of spiritual life and health to all nations. So the practical Chris-

tian is as a tree, whose balmy odor and nutritious fruit afford refreshment to the weary famished sinner, who seeks for spiritual food. Beneath the shade of its foliage and solaced by its fragrance the pilgrim's soul is revived. The Christian is unlike the fruitless fig-tree, which, accursed by Christ, soon withered away. The true disciple of Jesus will show his love for his Lord, by his endeavors to bring others to Him, that they also may be healed, and partake with him of the grace of life.

"And whatsoever he doth shall prosper." According as the Christian seeks counsel of God, and acts agreeably to his word, so will he prosper in all his pursuits. This will generally be manifested to others; but if it shall not always be obvious, and tho' the wicked may appear to prosper in the world, nevertheless, the end will confirm the truth of this position; for 'all things work together for good to them that love God.' The Psalmist was once much troubled in spirit on this subject; but returning to his spiritual exercises, he was taught of God. Through the medium of his devotions he learned the equitable result.

II. Our attention is called to the character, progress, and perdition of the ungodly. The Christian has present substantial enjoyment in the assurance of God's friendship, and, in prospect, a state of unspeakable blessedness. And these are secured to him by the immutability of Jehovah's word. Having this comfort and this hope established on so firm a foundation, it is his privilege to 'live as seeing him who is invisible.' For being dead unto sin, 'his life, which is spiritual, is hid with Christ in God; when Christ who is his life shall appear, then shall he also appear with him in glory.' But,

"The ungodly are not so." The process of the sinner's becoming a

'vessel of wrath fitted to destruction,' is given by the Psalmist in his negative description of the righteous. The novitiate in iniquity hears, and, at first, with some degree of timidity, act agreeably to the counsel of the ungodly. As soon, however, as he is initiated into the way of sinners, he becomes more bold. The restraints of a religious education and filial duty are weakened. He associates with the ungodly in all their wicked devices, until finally he is hardened in transgression, and is an adept in vice. Serious reflection is excluded from his mind. He is unwilling to retain the knowledge of God; therefore he presumptuously sets at naught the law of the Lord, and scorns the precepts of the Most High. 'He sets his mouth against the heavens, and says in his heart, he would that there were no God!'

But in the judgment of God he is condemned; and in the day of righteous retribution, his expectations shall perish, and his hopes, as 'chaff upon the mountains,' shall be driven away by the tempest of divine wrath. *'Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.'*

When the Lord Jesus Christ shall come to judge the world, 'the dead both small and great shall stand before him;' then 'He shall call to the heavens from above, and to the earth that he may judge his people; gather my saints together unto me, those that have made a covenant with me by sacrifice.' The ungodly shall also awake from the sleep of death; but 'to everlasting shame and contempt.' They shall be re-united with their guilty spirits, and receive from their Judge a recompense 'according to the deeds done in the body.' They will be distinguished from those who shall have made the law of God their delight; and although they may have congregated with them in ordinary

circumstances on earth, a final separation will then take place; and with dismay and consternation they will forever agonize under the pressure of the 'wrath which they shall have treasured against the day of wrath and revelation of the righteous judgment of God.' This will inevitably be the result, for 'on the wicked he will rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.'

However Christians in this life may be objects of scorn to the ungodly; and however afflicted in their persons, nevertheless their foundation stands sure.

But though the wicked *seem* to prosper, all that they here possess, will but increase their future misery, '*For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.*'

APPLICATION.—The subject is calculated to excite in the Christian's bosom, the most lively hopes, and to enkindle his zeal for the glory of God. It should be to him an incentive to sincerity and diligence in every evangelical privilege and exercise. For, saith Christ, 'Herein is my Father glorified, that ye bear much fruit.' It should prompt the disciple of Jesus to the constant search of the Sacred Scriptures, with respect for the apostolic injunction, 'as new-born babes, desire the sincere milk of the word, that ye may grow thereby.'

It ought also to alarm unconverted sinners. It presents to those who possess nothing but what is termed negative goodness, or merely an aversion to sin in some of its most odious forms, the danger of resting satisfied in their refuges of lies—of slumbering in a state of exposure to the snares which are set for their total destruction. Negative goodness is positive rebellion against God's government, for 'all unrighteousness is

sin.' There are many who profess to respect religion; but it is such a religion as will not interfere with their schemes of worldly aggrandizement, or plans of carnal pleasure. They have no relish for that piety which is characterized by a life of devotion to God; that piety, the possessor of which is distinguished by his love of prayer—holy communion with God in retirement, and the diligent, and serious study of the Sacred Scriptures.

"Wicked men and deceivers," are the emissaries of Satan. They are elevated by the adversary to 'the seat of the scornful.' As teachers of unrighteousness, they assume the disguise of an angel of light; and 'they speak great swelling words' which are full of blasphemy. They practise the most specious arts to ruin the unwary. They exhibit the facinations of freedom from the restraints of a pure and heavenly religion; and like the serpent, allure their fluttering victim to the jaws of death. But the voice of wisdom cries, 'My son, if sinners entice thee, consent thou not!' Meditate on the word of God, and you will become wiser than the corrupt teachers who inculcate sentiments, the adoption of which 'drown men's souls in perdition!' The grace and knowledge of Christ will qualify you to distinguish between truth and damnable delusions, so that you will account the enemies of the cross, though they speak with the eloquence of an angel, but 'as sounding brass and a tinkling cymbal;' though they shine in the sphere of popular favor with the lustre of Lucifer before his degradation, you will contemplate them as 'wandering stars, to whom is reserved the blackness of darkness forever!' 'Ponder the path of thy feet, and let all thy ways be established.' And let both your prayers and your deportment express the desire of your heart, 'Gather not my soul with sinners!'—[Pres. Mag.

U. F. MISSIONARY SOCIETY.

The last Am. Missionary Register gives no details of information from any of the stations except that of *Catarangus*.—It will be recollected by our readers that Mr. W. A. Thayer was appointed in the capacity of a schoolmaster to this station about a year ago. Various difficulties have been met in the progress of the undertaking. But at length a house is completed, & a school opened, which consists of sixteen pleasant and interesting scholars,—ten boys and six girls; these are apparently happy and contented in their new situation, and are making as good improvement as could be expected.

Miss Lucy Beardsley, a pious young woman in the town of Eden, has kindly consented to become a sister and member of Mr. Thayer's family—to share in the cares and trials, the hopes and pleasures of a missionary life.

The children are received into the family and school, only on the conditions, that they shall be entirely under the direction of the Board, to be continued from one to two or three years, according to their good conduct and improvement—that they should observe the rules of the school and family in every particular—that they shall not go home oftener than once in three months, except in case of sickness,—that all the scholars shall be regularly entered by the principal chiefs, who, with the parents shall use their influence to induce the children to be obedient and faithfully attend to the duties required of them.

Two of the children having no English names, were named by Mr. Thayer, at the request of their parents; one Zechariah Lewis, the other Harriet Woolley.

The chiefs appear to be deeply interested in the school, and to have entire confidence in the instructor. Some of the pagan party who have

formerly been violent in their opposition, are beginning to think more favorably, and to talk of sending their children to the school.

The firmness and discretion, as well as the Christian tenderness of the Instructor, is strikingly manifest in the following extract.

*“Monday, Feb. 17.—*One of the Chiefs, the Interpreter, and other Indians came to enter two more scholars. One of them quite a small girl, whom I thought too young to receive this winter. The other was one of the two boys that were refused at first. They said, as he had behaved very well of late, and promised to continue to do well, and was very anxious to learn, they had again brought him, hoping I would receive him. I told them I thought the boy had not had a sufficient time to prove his amendment, and that we could not be willing to take a boy of his character, to the injury of the good children already in the family. The boy then arose and came to me, pleading to be received, and promised that he would no more be guilty of any thing wrong but would be a good boy, and obedient in every respect. I still hesitated, almost concluded not to receive him—when one of the Indians remarked, ‘That I had told them, from the Word of God, that Jesus Christ stood with open arms, to receive repenting sinners. When a sinner comes to him, confessing his sins, and crying for mercy, he it not rejected. Now this boy has come to you sorry for his bad conduct, and promises to be a good boy. We beg of you to receive him—take him on trial; if he is again guilty, turn him away; we will be satisfied.’”

“I could refuse no longer to take him on trial, hoping that he is sincere in his promises. He appears to be a bright intelligent boy, about 15 years old. May the Lord bring him in reality to see the error of his ways, and

open his heart to receive instruction. May his admission into the school be the happy means of reclaiming him from vice, and lead him to the Saviour of sinners."

It should be added that after the school had been in operation but two weeks, the first class consisting of the youngest children read very expertly in single letters, printed and written—the second in words of two letters—and the third, in words of three and four letters. Only two of the oldest boys, knew a part of letters when they entered the school. All the scholars at that time were able to write on slates in a manner that would do honor to boys who had spent months at school.

Bos. Recorder.

CHEROKEE MISSION.

Extract of a Letter from the Rev. Thomas Roberts, to the Cor'ing. Secretary, dated Valley Town, February 21, 1822.

Some of the Indians appear in earnest about their souls. They say they are in darkness, knowing nothing of God the Saviour; but now they begin to see a little light, and they hope that the Osvi Une'lhunuhi (Good Creator) will say, 'in the Cherokee land, 'Let there be light.'

Among the scholars there are four or five praying souls, and I discover that seriousness is becoming more general every day.

Last night, after worship, I read a part of Pilgrim's Progress, for the purpose of explaining it to the children, and the passage led me to speak of the dying love of the Son of God.

The Saviour himself, according to his promise, condescended to be in the midst of us, to bear witness to the truth: and truly it was good to be here. A poor cabin, illuminated with the presence of Christ, far exceeds the splendor seen in the palace of a king.—Where Jesus is, all is there.

The minds of the young people, of late, seem to be very tender under

the word; their hearts are softened when this love of God indicates a broken and contrite spirit. My happy issue, is a devoted servant, for Jesus

P. S. Lately we have been favored with the company of the Rev, Mr. Butrick, and an Indian convert from Brainerd. Their visit had a very good effect on the minds of the natives, in convincing them that all the missionaries are brethren. That they preach the same Jesus, and have the same grand object in view, even the salvation of the Cherokees.

Luminary.

Extract of a letter from *E. Bowlinott*, the Cherokee, dated Oougillager, (C. Nation,) March 3, 1823.

My last letter was dated at Creek Path, from whence I have lately returned. From the last of December, to the 19th of February, I have travelled 400 miles at least. I shall now continue at home for a short time. The local school at this place above mentioned, is under the immediate care of the Rev. Mr. Potter, who superintends the secular affairs of the family, and acts, both as teacher of the school, and a preacher—too much for one man. He has in his family about a dozen of Cherokee children, and the average number composing his school is 20. During my visit, I had the opportunity to judge of the progress of the said school. I was much gratified, and peculiarly pleased with the proficiency made by each scholar, in the first branches of learning. The children of the family are kept orderly, and under good discipline.

The means of grace are enjoyed by the neighboring inhabitants, who are remarkably attentive, when the preacher rehearses the words of God, with that solemnity and fervour as becomes a missionary, and a herald of the ev-

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The firmness and discretion, as well as the Christian tenderness of the Instructor, is strikingly manifest in the following extract.

*“Monday, Feb. 17.—*One of the Chiefs, the Interpreter, and other Indians came to enter two more scholars. One of them quite a small girl, whom I thought too young to receive this winter. The other was one of the two boys that were refused at first. They said, as he had behaved very well of late, and promised to continue to do well, and was very anxious to learn, they had again brought him, hoping I would receive him. I told them I thought the boy had not had a sufficient time to prove his amendment, and that we could not be willing to take a boy of his character, to the injury of the good children already in the family. The boy then arose and came to me, pleading to be received, and promised that he would no more be guilty of any thing wrong but would be a good boy, and obedient in every respect. I still hesitated, almost concluded not to receive him—when one of the Indians remarked, ‘That I had told them, from the Word of God, that Jesus Christ stood with open arms, to receive repenting sinners. When a sinner comes to him, confessing his sins, and crying for mercy, he it not rejected. Now this boy has come to you sorry for his bad conduct, and promises to be a good boy. We beg of you to receive him—take him on trial; if he is again guilty, turn him away; we will be satisfied.’”

“I could refuse no longer to take him on trial, hoping that he is sincere in his promises. He appears to be a bright intelligent boy, about 15 years old. May the Lord bring him in reality to see the error of his ways, and

open his heart to receive instruction. May his admission into the school be the happy means of reclaiming him from vice, and lead him to the Saviour of sinners."

It should be added that after the school had been in operation but two weeks, the first class consisting of the youngest children read very expertly in single letters, printed and written—the second in words of two letters—and the third, in words of three and four letters. Only two of the oldest boys, knew a part of letters when they entered the school. All the scholars at that time were able to write on slates in a manner that would do honor to boys who had spent months at school.

Bos. Recorder.

CHEROKEE MISSION.

Extract of a Letter from the Rev. Thomas Roberts, to the Cor'ing. Secretary, dated Valley Town, February 21, 1822.

Some of the Indians appear in earnest about their souls. They say they are in darkness, knowing nothing of God the Saviour; but now they begin to see a little light, and they hope that the Osvi Une'lhunuhi (Good Creator) will say, 'in the Cherokee land, 'Let there be light.'

Among the scholars there are four or five praying souls, and I discover that seriousness is becoming more general every day.

Last night, after worship, I read a part of Pilgrim's Progress, for the purpose of explaining it to the children, and the passage led me to speak of the dying love of the Son of God.

The Saviour himself, according to his promise, condescended to be in the midst of us, to bear witness to the truth: and truly it was good to be here. A poor cabin, illuminated with the presence of Christ, far exceeds the splendor seen in the palace of a king.—Where Jesus is, all is there.

The minds of the young people, of late, seem to be very tender under

the word; their frequent weeping, when this love of Christ is mentioned indicates a broken heart and a contrite spirit. May God bring it to a happy issue, is the prayer of your servant, for Jesus' sake.

P. S. Lately we have been favored with the company of the Rev. Mr. Butrick, and an Indian convert from Brainerd. Their visit had a very good effect on the minds of the natives, in convincing them that all the missionaries are brethren. That they preach the same Jesus, and have the same grand object in view, even the salvation of the Cherokees.

Luminary.

Extract of a letter from *E. Boudinott*, the Cherokee, dated Oougillager, (C. Nation,) March 3, 1823.

My last letter was dated at Creek Path, from whence I have lately returned. From the last of December, to the 19th of February, I have travelled 400 miles at least. I shall now continue at home for a short time. The local school at this place above mentioned, is under the immediate care of the Rev. Mr. Potter, who superintends the secular affairs of the family, and acts, both as teacher of the school, and a preacher—too much for one man. He has in his family about a dozen of Cherokee children, and the average number composing his school is 20. During my visit, I had the opportunity to judge of the progress of the said school. I was much gratified, and peculiarly pleased with the proficiency made by each scholar, in the first branches of learning. The children of the family are kept orderly, and under good discipline.

The means of grace are enjoyed by the neighboring inhabitants, who are remarkably attentive, when the preacher rehearses the words of God, with that solemnity and fervour as becomes a missionary, and a herald of the ev-

erlasting Gospel. They seem generally awed by the thunders of Sinai, and bowed down into tenderness and contrition, by the melting language of the new Covenant. This is not visionary. I have witnessed the scene, and have had the great pleasure of conversing with those, who were seeking their soul's everlasting good--who felt that they were great sinners, and needed the divine application of the Balm of Gilead.

Local schools are, I think, very much calculated to do good, particularly in this nation, where a spirit of inquiry is rapidly increasing. A certain number of missionaries divided into small institutions, will give advantages of religion to a larger number of persons, than an equal number of missionaries in compact body, would.

My health at present good. I am not troubled with the cough, unless I overdo myself in labor or exercise.

May grace attend you through life, and be your support in death.

Yours with much esteem and affection,

E. BOUDINOTT.
Southern Intelligencer.

PRAY FOR YOUR MINISTER.

It is to be feared, that many members of Christian churches, as well as regular hearers of the Gospel, greatly neglect to pray for their ministers. One evil generally leads to another. People of this description soon begin to feel the want of sensible benefit, and the absence of the divine blessing; but instead of looking to the right source of their distress, it is attributed to the preacher, who, as they imagine, discovers a deficiency either of talent, spiritual, or application to study. This is often followed with unkind and mischievous remarks on his sermon, still without so much as thinking how far they would do better, by earnestly praying to God, that he may be enabled to preach with

more efficacy and success. Now, it has been invariably found, that when such people change their minister, however great the talents and eloquence that may be employed in their service, they are precisely in the same place, as soon as the charms of novelty have had their day. The fact is, that they attend the ministry of the word as a kind of entertainment, without seeking their own spiritual improvement. They are deficient in personal religion, and, go where they will, the word preached will not profit them, not being mixed with faith and prayer in those who hear it.

It has often been related, and is therefore well known to the religious public, that a society of these prayerless Christians once invited a popular and useful minister, from a neighboring church, to become their pastor. From motives best known to himself, he accepted of their invitation, settled among them, and gave great satisfaction for a while; but he soon found that his ministry was neither made useful, nor honored with the same acceptance as at first. But he received their complaints in a Christian spirit; and conducted himself towards them with great prudence and moderation. He acknowledged that he was not comfortable and happy in discharging his ministry as he used to be among the people he had left, and that there was probably too much reason for their dissatisfaction. He told them, however that the people he had left were a praying people, that the Lord was consequently among them; but that he had reason to fear his present charge were not in any suitable habit of praying, either for him, as their pastor, or for their own benefit under his ministry. Instead, therefore, of acting with precipitation, he recommended them to lay aside their complaint for a while, to institute a meeting for prayer, and seek the blessing of God with earnestness; and then, if

they had the same reason to complain, he would quietly leave them. They took his advice, and the result was, what all praying people desire, their own edification, and the conversion of sinners. If the Apostles had reason to say, "Brethren, pray for us," how much more reason have ordinary ministers to desire the prayers of their people; and how wisely do those Christians act, who endeavor to strengthen and encourage them by every mean in their power! This will be found the most effectual way of consulting their own happiness, and serving the cause of religion in the world.—*Southern Intelligencer*.

It would be well if persons generally, who do not profit by the hearing of the Gospel, would take the above as their example; and we doubt not but they will discover that the defect is owing to their luke-warmness, inattention, and an entire neglect of the most efficacious means of grace recommended in the word of Inspiration; and that there can be nothing found wanting on the part of their Ministers, much less in the all prevailing power of the Gospel to convert sinners from the error of their ways.

EDTRS. MIS'NY.

Present Religious State of the South Sea Islands.

Having spent some time in the South Sea Islands, (and we intend to pass another twelve month at least there) it may not be unacceptable to you to receive our views of the state of religion in those highly favored regions. You have, no doubt, read the reports, which have been made respecting the state of that mission; and be assured, that so far from those reports being exaggerated, much more might have been said. The work is indeed marvellous in our eyes

and excites in our hearts the most lively gratitude to that God, whose hand has been so signally displayed in it.—the inhabitants of those islands were sunk into the lowest possible state of moral degradation; but are now, we hesitate not to say, viewing them as a body, the most universally and consistently Christian, of any people upon the face of the earth.—The Sabbath is universally regarded. The individual is scarcely known, who does not attend public worship three times on the Lord's day, and several times in the week. The congregations are large and as well-behaved, as any we ever saw in England. Numerous churches are formed of pious persons; while multitudes more are waiting for admission. Full three fourths of the people can read, and many write and cypher. Industry is every where apparant, and civilization has already made considerable progress. Towns are rising up, composed of houses built according to the European style. Our furniture is imitated; and the people aim at the same mode of living and clothing. Crimes are very few. Peace and happiness are every where apparent. The marriage vow is held sacred. Infanticide is wholly discontinued. Religion is the great business of life; while secular affairs, though not neglected, are held as only secondary. All the food wanted for the Sabbath, is dressed on Saturday;—not a fire is lighted, not a canoe is seen moving on the water, nor are any visits paid on the Lord's Day. Never did the Gospel obtain a more complete and glorious triumph over ignorance, and sensuality, and superstition, since the world began. Let this change afford you, beloved brethren, encouragement in all your labors of love, and in all your exertions to evangelize the heathen world. Your prospects in these islands are indeed most encouraging; and that you may soon have to rejoice in their regeneration, and their con-

version to Christ, is, dear friends and fellow laborers, the fervent prayer of yours, for Jesus' sake.

DANIEL TYREMAN,
GEORGE BENNET.

From the Religious Intelligencer.

ON SEEING TWO CHRISTIAN BROTHERS
CONTENDING.

'Ye have not so learned Christ.' Ephs. iv. 20.

I stepped to them and said, 'Keep the unity of the spirit in the bond of peace.' As I spoke this, I drew a hand of each into contact in front of me, and added, Between those chosen vessels Paul and Barnabas, the contention grew so sharp that they parted. But was this recorded as an example for our practice? No, it is a standing monument of christian error. It is a beacon erected to warn us of danger. Strait forward is the christian's course. He must not so depart from Scylla, as to meet shipwreck on Charybdis. It is hazardous to stray so wide from one point of error as to stumble and fall on its opposite. While the christian is on his passage, his conversation must be in Heaven. To insure and facilitate his progress, his confidence must be in God and the divine promises. The breath of prayer must fill his sails, and sweeten his passage. A passenger to the haven of eternal rest must be guided by wisdom from above, 'which is pure, peaceable, easy to be entreated, full of mercy and good fruit, without partiality and without hypocrisy.' Beloved, look upward—look to the city of God. Behold there the Father, the Saviour, the Comforter, Three, glorious persons in One eternal God-head. *Blessed union!* Look again—look into the church triumphant—mingle with the spirits of the just made perfect, and tell me, do you see *any* contention there? None. Is there *one* discordant voice among them? No. There is love, there is harmony, there is holiness *unchang-*

ing, world without end. Heaven consists of love, *perfect peace and unity of spirit.*

JOHN.

New-Haven, March 1823.

CARLISLE, MAY 2.

We are indebted to the gentleman who had the kindness to furnish us with the following letter, for which he will please accept our thanks.—We believe, our readers will find it highly interesting and edifying. It brings tidings at which the Angels in Heaven rejoice—the conversion of sinners!

Extract of a letter from a Clergyman in Athens, Bradford county, (Pa.) to a gentleman in Carlisle, dated

APRIL 15, 1823.

"About two months ago, several members of the church began seriously to consider the deplorable state of things here with respect to religion. They discovered they had been living in a cold and stunted manner, neglecting their duties as professing christians. This led them to confess their faults one to another and to feel more concerned for the salvation of poor sinners around them. They resolved then to be faithful to converse with sinners as often as they had opportunity, on the subject of religion,—to visit families and individuals, to warn them to flee from the wrath to come.—This had a happy effect on the minds of many persons, through the blessing of God. A number were soon found to be under deep conviction of sin, and of their ruined state by nature, of the necessity of a change of heart and of reconciliation with God, and in a short time found their peace in *believing* on the Lord Jesus Christ as their Saviour. In this little congregation, (for it is quite small,) the good work has been progressing from the time above men-

tioned. Within this short period I have witnessed more distress on account of sin, than I had seen in many years; and have also witnessed more joy in those who found the Saviour, than could possibly be expressed by language. The number of those, who appear to give hopeful evidence of being born again, since the beginning of February, is upwards of *thirty-five*; about the same number are deeply serious, or under conviction at present. We cannot say that all these will prove to be faithful followers of the Lord Jesus; but as the work still progresses, we hope many more will be brought to experience a saving change, who are apparently now, far from God. Among those who are now hopeful converts, are some who appeared to be among the most hardened and abandoned I ever saw. The self righteous,—the Universalist,—the open infidel, and scoffer—have been humbled to cry for mercy, and now rejoice in hope. The most influential men of the place are among the subjects of the work; of these are two gentlemen of the bar and two physicians. The change in society is indeed great. Our meetings are frequent and crowded. The deepest solemnity prevails, with very little animal feeling. We have meetings every evening; and short prayer meetings in the academy every morning at six o'clock. *Religion* seems now to be the great concern of the people; this is nearly all their conversation. I should hardly have been able to discharge all the duties required of me, if I had not received much assistance from brother Ministers, from neighboring churches, who have kindly spent several weeks with us."

SUMMARY.

The Corner Stone, of a German Church at Trindle's Spring, in this county, will be laid on Wednesday

the 21st of May; at which time divine service will be held both in English and German. 'Those who love to see the prosperity of Zion, are invited to attend.'

Bedford Sabbath School.—We observe by the last Bedford Gazette, that measures have been entered into, for the purpose of conducting with more spirit than has heretofore been done, the Bedford Sabbath School. 'Rev. Henry Gerhart, has been appointed President, and a number of Teachers have engaged to attend regularly to the duties.'

The Editors of the American Missionary Register states in the No. for March, that two months after this publication became the property of the Board, an increase of about *three hundred and fifty* subscribers had taken place. It is a cheap well edited paper; and should be in the possession of every friend of Missions. Those wishing to subscribe, can, by applying at this office.—\$1.50 per an.

The amount of contributions received by the United Foreign Missionary Society, during the month of March, amounted to \$1141 66.

A Meeting of the *United Domestic Missionary Society* of New-York, held a special meeting on the 10th of last March; at which time several extracts of letters were read by the corresponding secretary E. Lord, Esq. 'which represent the need of more efficient exertions, the want of more Missionaries, and the encouragements which the districts alluded to offer to the zealous and faithful laborer.' Three dollars per annum will constitute a member; thirty dollars a member for life; and fifty dollars a manager.

The Christian Herald states, that there has been lately organized in New-York, a society entitled the 'Young Men's Missionary Society,'

auxiliary to the United Domestic Missionary Society of that city. Its prospects of usefulness are very flattering.

Mr. Wm. Scott of Elizabethtown, N. J. has lately endowed a scholarship in the Theological Seminary at Princeton, by a donation of \$2500; the interest of which sum is to be applied forever to the support of a student in said Seminary.

The Theological Seminary at Andover, went into operation in 1808; since that time it has sent forth 254 graduates. Of these 16 have died; 114 are settled as pastors of Congregations; 34 are preachers not settled; or are in other employment, as professors of Colleges, Preceptors of Academies; and the remaining 38 the occupation and residence is unknown. There are at present in the Academy 140 students.

In the Theological Seminary at Princeton N. J. there are 91 students.

Mission among the Ottawas.—We observe by the last Pittsburg Recorder, that communications have been received by the Board at Pittsburg, also the Journal to the 23d of March: from which we learn, that the Mission family were at that time enjoying good health, and the countenance of the Indians. This Mission which has been but lately sent out, promises fair to be of much benefit to the benighted savages, among whom they are stationed.

The Journal mentions in the commencement that the men belonging to the family, were engaged in erecting buildings both for the better accommodation of the family and shops for the mechanics—that Mr. Tait on the first of last February, experienced a severe attack of sickness, &c. We do not discover anything in that part of the Journal yet published, which would be sufficiently interesting to

our readers to transcribe. It is probable the remainder will not be quite so local.

COLLEGES IN THE UNITED STATES.

The following table is taken from the 'Christian Mirror,' and gives the number of students in some of our principal seminaries, and the number of those who are professors of religion, or hopefully pious.—*Reli. Intel.*

	Whole Number.	Number of Professors.
Bowdoin College, Me.	120	19
Waterville Coll. Me.	40	25
Bangor Seminary, Me.	20	20
Dartmouth Coll. N. H.	138	64
Middlebury Coll. Vt.	87	60
Vermont University,	45	10
Havard University, Ms.	302	12
Williams Coll. Ms.	78	prob. 35
Amherst Coll. Inst. Ms.	98	50 or 60
Andover Inst. Ms.	140	140
Brown University, R. I.	156	38
Union Coll. N. Y.	234	50
Hamilton Coll. N. Y.	107	45
[Dickinson Coll. Pa.	86	40
[Jefferson Coll. Pa.	101	40
[Washington Coll. Pa.	60 or 70	uncer.]
Columbia Coll. D. C.	60	20
Yale Coll. Conn.	373	115
Chapel Hill Coll. Geo.	160	6
Franklin Coll. Geo.	120	8

The writer, allowing for 15 remaining Colleges,* estimates the whole number of students in the U. States at about 3,500; and the whole number of professed followers of Christ among them at about 1000; of whom about 750 may enter the field in five years as preachers of the Gospel.

*Jefferson and Washington Colleges have since been added to the above list, also 11 to the number of students in Dickinson.

A Foreign Mission Society has been formed by the students in Waterville College, and more than \$50 subscribed at the first meeting. The annual subscription is \$3, which is to be earned by laboring on the College lands.

The Christian Watchman states that the American Society for meliorating the condition of the Jews, have advertised for 15 or 20,000 acres of land, for the purpose of forming a settlement of such Jews as will renounce their ancient faith, and adopt that of the new testament.

Philadelphia Churches.--According to a list of the number of Churches, in the city of Philadelphia, it appears that there are as follows: viz. Presbyterian 13; Episcopalian 10; Baptist 8; Lutheran 3; Methodist 14; German Reformed 2; German Presbyterian 2; Associate Reformed 1; Roman Catholic 4; Moravian 1; Free Will Baptist 1; Free Quakers 1; Swedish Lutheran 1; Society of Friends 5; Covenanters 1; Mariners 1; Prison Chapel; Jew's Synagogue; New Lights, New Jerusalem Temple, Unitarian, Universalist 2; three churches denominations unknown. Total 79.

FOREIGN.

We promised to our readers, occasionally to publish such information as relate to the political movements of the world. It is our determination to fulfil this promise, whenever any thing sufficiently interesting presents itself. The following Foreign Summary will be found to contain some of the latest and most important news now extant:

Latest News from Europe.--By a late arrival in Boston, London files have been received to the 6th March, and a Liverpool paper to the 7th of

the same month. By these it appears, that on the 15th of February, the Cortes of Portugal adopted a decree, evincive of their determination to make a common cause with Spain, in the event of the invasion of the peninsula, and for this purpose to augment the army of the line to 60,000 men, and to reorganize the militia and national guards. An article, dated Madrid, Feb. 24th, states, that 'when the speech of the king appeared in print, he complained of the double dealing of his ministers, in reading one speech to him, and delivering another speech as his, to the Cortes. The ministers have tendered their resignations afresh.

Success of the Greeks.--The Greeks in December last, took the strong and important place of Napoli di Romani, by assault. The slaughter was very great. Ali Bey was made prisoner. More than 700 pieces of cannon are said to have been taken with it, and a great quantity of arms and other military stores.

Protest of the French Ministry.--Sixty members of the French Chamber of Deputies have protested against the expulsion of M. Manuel, but the assembly would not permit the protest to be read.

King of Spain's Proclamation.--A proclamation has been published by the King of Spain, which is considered as a declaration of war.

We observe an article of news in the Boston Recorder of the 26th ult., which gives some very plausible assurances of the certainty of war between France & Spain. If it believed hostilities have commenced ere this, England, it is said, will remain neutral.

Turks and Russians.--The latest accounts from Constantinople state that there is every reason to believe the differences between Russia and the Porte would be amicably arranged through the medium of Lord Stranford.

Counterfeit five dollar Bills is said to have been detected in Baltimore on the Bank of Gettysburg. The editor of the Compiler, hopes that this is

only a mistake, as no imitation has ever been effected of that plate.

Mail Robbery.—Henry Younkin, Post-Master at Uniontown, (Ohio) has been committed to prison on suspicion of robbing the mail.

AFFECTED GAIETY.

The affectation of youthful vanities degrades the dignity of manhood; even renders its manners less agreeable; and by awkward attempts to please, produces contempt.—Cheerfulness is becoming in every age. But the proper cheerfulness of a man is as different from the levity of the boy, as the flight of the eagle is from the fluttering of the sparrow.

Extreme diffidence is as dangerous as extreme confidence. As that rashness which prompts us to attempts beyond our strength renders our power ineffectual, so that timidity which prevents us from relying on ourselves, renders it useless. True prudence consists in being thoroughly acquainted with the measure of our own power, and acting upon it.

"Many a man among us," says the Editor of the Village Record, "thinks nothing of 10 dollars in the price of a horse that suits him—or of 50 dollars in a gig. There are hundreds who do not regard an extra crape for their wives—ornaments transient and perishable—who would nevertheless, think that 6 dollars a year (or 12 1-2 cents a week!) for a literary Magazine—*oh bless you they could not afford it at all!!!* This is all a mistake. Let the wife have her crape—and you your fine horse & as many clothes as you please, but look well at the same time, to furnishing the heart with literary and moral instruction, as well as the person with fine things."

For the Miscellany.

PSALM 137, ISAIAH 14, 1.

Waste Judah's wand'ring exiles, driv'n from home,
Condemned by foes in foreign lands to roam,
In silence sat, by Babel's streams, & mourned
While for their Zion far their bosoms burned.
Their harps, hung high upon the willows bough,
Are struck by them to no bright numbers now;
In silence now their strings melodious sleep,
Save when the winds in whispers o'er them sweep:
Yet e'en their wind kissed strings in murmurs sweet
Remind them of that home, where tyrants' feet
Had Trampled pastures where their flocks should graze,
And spoiled the temples of Jehovah's praise.
In mockery they ask of them a song,
In those sweet strains which to their Lord belong;
And bid them cheer their lawless revelry
With sounds they'd heard in Shiloh's temple high:—
Then burst the bonds of feelings and they pour
Their notes of grief along the foreign shore:
"And shall I sing within a stranger's land
Jehovah's song of praise?—May this right hand
Forget its cunning, O! Jerusalem,
If e'er I sing thy choral songs to them!"
But take thy silent harp from off the bough,
Thou weeping mourner—Israel's daughter thou,
Sweep o'er its high-strung chords thy joyful hand,
And wake thy song tho' in a foreign land.
Thy feet shall once more bring thee to thy home
No more thro' foreign lands estranged to roam.
Thy God shall send a Saviour great to thee
Who will thee from thy bonds and slavery free.
For yet the Lord will bless his Israel,
And bring his people in their home to dwell;
Once more they shall build up Jerusalem,
And strangers shall be gathered unto them.
JUBAL.

Mr. Henry Bell, of Westchester, has consented to act as AGENT for this paper. Any person in that place or vicinity wishing to subscribe can, by applying to him, who is also authorized to receive any money due this establishment.

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